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The Christian Socialist

The Golden Rule Against the Rule of Gold

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BABYLON SOON TO FALL

Startling Up-to-Date Exegesis of the 18th Chapter of Revelation

By Rev. I. J. U. SMAY
Pastor
Evangelical Church, Story City, Iowa

This interesting and thrilling article agrees fully with the Editor's recent presentment on "The Doom of the Merchant City," in which the eighteenth chapter of Revelation was largely quoted. Rev. Smay declares that he "is not a Socialist," but adds: "If all Socialism were like the Teachings of the CHRISTIAN SOCIALIST, I would be quite agreeable to it."

THE CHRISTIAN SOCIALIST fully agrees with the principles of the International Socialist movement, including the movement in America. Socialists differ as to religious creeds, as to some moral questions, and as to tactics; but the four fundamental principles of scientific Socialism, all economic, are agreed upon by the Socialists of all countries, viz., Economic Determinism, the Iniquity of Exploitation ("Surplus Value"), the Class Struggle, and Collective Ownership.

"How long have you been a Socialist?" I once asked a minister who had just "come out."

"Oh," he replied, "I've been one for fifteen years, but until year before last I did not know what ailed me!"

Rev. Smay's exegesis proves that he has the Marxian idea of the whole profit system, and that he is a Socialist,—whether he has yet recognized himself as such or not.

You're "discovered," Comrade Smay, and you might as well "launch out into the deep and let the shore lines go." All the best and brainest prohibitionists are becoming Socialists anyhow, for that is the only way to kill the liquor devil whose chief fortress is the profit system. We urge every reader to get his New Testament and, turning to the 18th chapter of Revelation, follow the verse citations in this excellent and startling exegesis.

In chapter seventeen we learn that the "harlot," Babylon the Great, sits upon "many waters," (v. 1), and upon a "beast," (v. 2). The "waters" are peoples and multitudes and nations and tongues (v. 15), humanity at large. The beasts of prophecy usually symbolize world-powers, earthly kingdoms (as in Daniel 7:17, etc.) The many heads and horns of this beast indicate the kingdoms of this world ruling over the "waters," the "ruling class" with its various forms of government and its many powers for good or evil.

It is the purpose of this paper to show that the harlot, Babylon the Great of these two chapters, sitting upon the beast and upon the waters, is a great universal system which has fastened itself upon humanity and upon human governments, influencing, manipulating, dominating and controlling the nations of the world through the powers of the "root of all evil," (1 Tim. 6:10), greed, covetousness, avarice and ambition.

The LOVE OF MONEY, the controlling principle which tempted Joseph's brethren to sell him into Egypt, and led Judas to betray the Christ, has always been one of the chief causes of sin and evil. Commercialism that rules the world by the "almighty dollar" is referred to in the seventeenth chapter as "that great city which reigneth over the kings of the earth" (1. 18).

The Pulpit Commentary says:

> "Babylon the Great means neither heathen nor Christian Rome, nor any other city, kingdom or state in particular; but this one institution of commercialism manifesting itself in all kingdoms and systems, both political and ecclesiastical."

Each nation and each church that prostitutes itself to the evil spirit of commercialism, greed, covetousness, avarice and ambition, becomes to that extent a fractional part of Babylon the Great. Hence Babylon the Great is more than the literal Babylon which was long since destroyed, more than any Rome or any city that is or has been on the face of the earth. This Babylon, this commercial world-spirit, is justly entitled to be called "THE GREAT." Dr. Seiss says:

> "It looms up in all lands, far above all individual or combined powers of church or state or cast or creed. It monopolizes legislation, dictates international treaties, governs king's councils, regulates the balance of power, builds railways, cuts ship-canals, sends forth steamer lines to the ends of the earth, unwinds electric wires across continents, under seas and around the world, employs thousands of engineers, subsidizes the press, tells the state of the markets of the world yesterday that every one may know how to move today, and has her living organizations in every land and city, interlinked with each other and coming daily into closer and closer combination, so that no great governments under the sun can longer move nor act against her will, or without her concurrence or consent. She holds nothing sacred which she cannot bend and render subservient to her own ends and interests; Judaism and heathenism, Romanism and Protestantism, Mohammedanism and Buddhism, and every distinction of nationality—English, German, French, Italian, Turk, Hindoo, Arab, Chinee, or American; all are grist to her mill. The governments are in her hands; and she knows no God but gold, and no law but self-interest and worldly gain. Church is nothing, state is nothing, the family is nothing, religious scruples are nothing, creed is nothing, Bible is nothing, Sunday is nothing, conscience is nothing, everything is nothing except it can be turned or used to the one great end of the accumulation of wealth. She honors Mohammedan festivals and Jewish rites as she does the laws of Christ. She pays Hindoo and Romish priests and endows their seminaries just the same as she does those of Christian lands. And she defends her action with the claim that it is not right to discriminate against any sect or form of religion: and that the welfare of society demands that all be treated alike. Thus she turns the truth into a lie, and toleration into license, which betray the inherent infidelity of the entire evil-rooted system. Yes, commerce will yet have an account to settle, at which the world shall shake." (Lectures on the The Apocalypse, Vol. III.)

The settlement of this great account to which Dr. Seiss refers is the subject of this eighteenth chapter of Revelation.

The first verse defines the time of the overthrow of this iniquitous system. At a time when God's messenger has very great liberty and influence: when general enlightenment is world-wide: an enlightenment resulting from the worship and praise of God: "enlightened with His glory." That time is NOW.

The message of verse 2 has already gone forth. The gospel messengers have everywhere declared and are now declaring loudly that the present competitive system of COMMERCIALISM is fallen to the utmost depths of wickedness and criminality.

The third verse locates the responsibility and places the blame. High and tricky national financiering; the great salaries and perquisites of kings, emperors, presidents and governors, together with the prostitution of their high office to "commit fornication" with this commercial world-spirit; and last but not least the merchants of the earth, especially the great capitalists, the corporations and the trusts and monopolies; all those who have become "rich through the abundance of her delicacies."

The fourth verse is being fulfilled in our own ears. So loud was this voice a few years ago that even the secular press abounded with symposiums on the burning question, "Can a man be successful in business and live the Christian life?" And notwithstanding that there were notable examples of successful Christian business men, yet the message of the church is one of warning against the peculiar allurements, temptations, pitfalls and snares of business life. The deceitfulness of riches, speculative competition and the idolatry of covetousness are among the Christian's greatest dangers in the twentieth century.

Verse five shows that God knows the evils of the competitive system which "sets every man's hand against his brother," and that He does not forget the iniquities of big business or of little business. Verse six sets forth the principles of Divine justice in dealing with this wicked harlot. Proper compensation for the destruction of an evil business is decided by this rule: "Reward her as she rewarded you": give her a bare living: "Double the double according to her works": measure back to her in her own cup. Not only shall her exaltation and luxury be taken away, but a corresponding measure of torment and sorrow shall be given. These principles of a proper compensation are commended to speculative commercialism, racing, gambling, board of trade, games, theatrical life, the liquor traffic, and the white slave traffic.

The spirit of commercialism in the competitive system does exalt itself today just as in verse seven: "I sit a queen": the power behind thrones and republics. And so strong

is her hold on the people that few suspect that the words of verse eight apply to twentieth century capitalism and its competitive system of robbery and murder. This great institution shall be utterly destroyed, "for strong is the Lord God who judgeth her."

Verses nine, ten, eleven, fifteen and seventeen tell who shall lament the harlot's downfall. First, the ruling classes who have "committed fornication and lived deliciously with her." No more exhorbitant salaries, unreasonable perquisites, grafts, bribes, protective or revenue tariffs, canal-steals, bond issues, election barrels, nor delicious living with the rich of the commercial world. "Alas, alas," they will cry, "It is too bad." "We will now be compelled to earn our bread by the sweat of the brow, even as God hath said." The ruling class is represented (v. 10) as "standing afar off" in order to escape the crash which carries away the business of the merchants. The merchants, too, try to hedge against loss by "standing afar off, for fear" (v. 15): also the transportation companies (v. 17). Already the great insurance companies, railroad companies, and other trusts and monopolies are seeking for safe ground for fear of "government control." It is evident that the transportation companies are as much involved in the evils of this system as are the merchants (v. 17, 18, 19) for these also lament the sudden destruction of Babylon.

"In one hour" (v. 10). In a very short time now none of the things mentioned in verses 11, 12, 13, 14 and 16 will be bought or sold for profit, "for no man buyeth their merchandise any more." This list is such that it completes the description of this great institution of world-wide commercialism, and positively identifies IT with BABYLON THE GREAT. BABYLON is COMMERCIALISM in this sense. Let us gather together the various elements of Babylon as given in these two chapters and recognize her as our present competitive system. 1, Seated on many waters. 2, A dominant power, "Ruling over the kings of the earth." 3, Proud and boastful, "Is it a queen?" 4, Serenely secure, "I shall see no mourning." 5, Self-sufficient, "I am no widow." 6, Luxurious, living in "wantonness." 7, Intoxicated and intoxicating others with her splendor. 8, Carrying on a world-wide international commerce. 9, Transportation by land and sea. 10, Merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious woods, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the souls of men, and the fruits that thy soul lusted after, and ALL THINGS WHICH WERE DAINTY AND GOODLY. No further comparison is needed to fully identify twentieth century commercialism with BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Who will rejoice over the downfall of this harlot? Verse twenty: "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." And the twenty-fourth verse explains this: "And in her was found the blood of prophets and of saints, and of all that were slain upon the earth." Every war and every era of persecution has had its "commercial side." Greed for unfair gains is the chief cause of the low estimate in which human life has always been held. Even today the war talk over the Japanese question has its origin with those who wish to profit by such a scare. BABYLON THE GREAT STILL RULES. But verses 21, 22, and 23 tell us that this Babylon shall be thrown down, and shall be found no more at all. Notwithstanding her merchants are the great men of the earth and have deceived the nations; yet her judgment shall come suddenly (v. 10), her overthrow shall be complete (vs. 21-23), and THE TIME IS AT HAND, (v. 1).

A Socialist Quiz

By Harvey P. Moyer

Q. 25. HOW WOULD THE SOCIALISTS SOLVE THE RACE PROBLEM?

The general Socialist principle of equal freedom and justice for all without respect to "color, creed or nationality" (Marx) can be relied upon to solve all economic problems, including the race problem. While the Socialist Party has not officially expressed itself on this question, from considerable study of the race problem north and south, and from the expressed opinion of many representative colored people, it is the writer's personal belief that a separate section in some desirable part of the South for the exclusive use of the colored people will be the best possible and only satisfactory solution of this problem for all parties concerned.

Race prejudice is inherent in race difference and it is folly to try to disregard it. Nor is it necessary. As Socialism is to grant equal freedom and justice to all, the colored race have a right to demand such an equal opportunity for all their race who desire it, and it will be possible and quite easy under Socialism to so arrange the opportunity. The very satisfactory work of Booker T. Washington has demonstrated the colored people's ability along executive and economic lines. Their love for home and race and their happy disposition under favorable conditions are race characteristic. Given equal opportunities for development with the white, the yellow, or any other race, untrammeled and without interference, under Socialism the colored race will develop into one of the noblest, happiest and most prosperous nations in the world.

Q. 26. IS NOT THE SOCIALIST DOCTRINE OF "CLASS-CONSCIOUSNESS" CONTRARY TO UNIVERSAL LOVE AND BROTHERHOOD?

No, because class-consciousness does not mean class hatred. As a matter of fact, Socialists condemn all class differences and are organized for the very purpose of destroying all class divisions and class legislations so fruitful of bitterness and strife in our present social system. "Class-consciousness" is simply a Socialist term, self-explanatory, expressing the conscious recognition of the existing class nature of our present economic system, and, as proven by all history, the consequent necessity for the oppressed or exploited class to unitedly save themselves from the oppressing or exploiting class and thereby forever remove all class difference and class legislation.

It cannot be questioned that in our present social system there are two positive and opposing forces or classes, frequently overlapping and less apparent but just as effective on the whole, resulting in the ultimate exploitation of the masses in spite of their ineffective opposition and struggle, producing the present extremes of wealth and poverty in a land overflowing with possible blessings for all and with millions of most anxious and willing workers to insure universal prosperity under a proper social system.

In the first class are the producers of wealth, those who render valuable and necessary service, manual or otherwise. This producing class is the basic source of all wealth, and, as such, they are entitled to an equal share, or its equivalent, of all the collective wealth produced, and they would so share under Socialism. Instead of thus justly sharing their own produced wealth, however, these producers today are not only giving more and more of their product to the non-producers or exploiters, growing relatively poorer from year to year, but they are ever finding it more difficult to secure employment at all,—constantly increasing the menacing army of the unemployed.

On the other hand, there is a large number of non-producers, men who through their power and position as holders of land, capital, labor-saving machinery (conserved wealth—labor's own product appropriated), and of monopolies, either directly, as profit or interest receivers, or indirectly, as dividend receiving stockholders, unjustly appropriate the wealth others produce, rendering no satisfactory equivalent service, their increasing appropriated wealth ever increasing their power of oppression.

Now, a class-conscious Socialist is one who not only recognizes the existence of these antagonistic forces necessarily irreconcilable, but who also sees that the only possible way out of this oppressed condition is for the exploited and those in sympathy with them to unite and save themselves through a class-conscious political organization—the Socialist Party. Nor will labor ever be relieved of its burdens nor secure its rights till it consciously recognizes its real class condition and unitedly saves itself through its own sufficient power as the large majority, and abandons the vain and foolish hope of relief through the very people who thrive only by their exploitation of labor itself.

In the words of two of the greatest Socialists, "The emancipation of the working class must be accomplished by the working class itself . . . but the struggle for the emancipation of the working class does not signify a struggle for class privileges and monopolies, but for equal rights and duties, and the abolition of class rule." (Karl Marx, Dec. Prin. I. L. C.) "The exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeois—without at the same time, and once for all, emancipating society at large from all exploitation, oppression, class-distinction, and class-struggles." (Engles, in Communist Manifesto.)

THE SMALL SPECIAL

The combined depth and clearness of your thought and expression are excellent indeed. Dr. Small's principles are splendid, but his "plan" is "ridiculous enough to shake the midriff of despair with laughter."

Now is no time for compromise. We want no patch-work; no putting of new wine into old wine-skins; no lowering of our flag. We do want class-consciousness; the resultant working class unity; the consequent industrial democracy—Socialism. Your positions and reasonings in Sept. 1 issue are unanswerable. —S. W. Sample.

A few thousand extras of this "Small Special" have been printed and may be had, so long as they last, at 2 cents per copy in small bundles. $1.00 for 100 copies. Dr. Small's "Diagnosis of Capitalism," the article "Three Fatal Flaws" and the "Confession and Protest" make a magnificent propaganda special. None better. Get some at once.

GREAT MEN

I enjoyed your review of Dr. Small's new book. Dr. Small and Dr. Henderson are near Socialists. Both are splendid men—men with big hearts.—J. M. Guilliams, Valdosta, Ga.

HEBREW COMRADE APPROVES

Boswell, Okla.

Dear Comrade Carr:

Excepting in the most revolutionary books, I have never seen an article which contains a more profound and correctly balanced idea of the present day tendency in the labor movement than your article "The Advance Line" in the Christian Socialist, Sept. 1st, 1913.

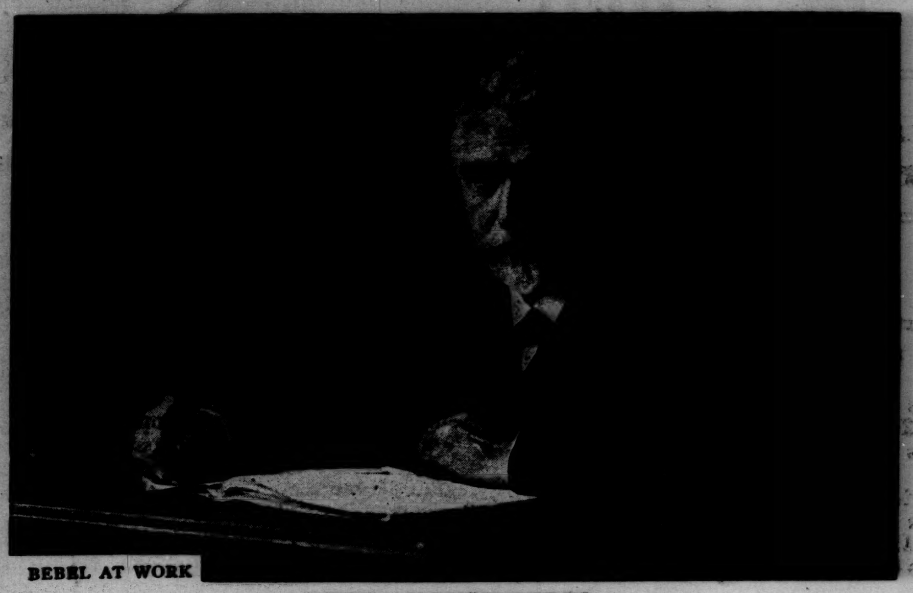
It is the understanding of such "how and why" that guides us as to the proper steps to be taken in the future and to accomplish the complete overthrow of the Bourgeoise Society and to a victorious establishment of a wisely arraigned Proletarian regime.

I am a Jew by birth, but, I fully understand why my compatriot of Galilee has uffered to be crucified and the cause impelling his enemies to such an action.

I may say, however, that crossing the borders of our religious faith, we meet upon common ground when we are upon the banks of social revolution and it is here and here only where the working class has had a chance to once for always meet and disregard the injunctions of the capitalist class which for ages preserved its dominating power and victory by gulfing the working class with well devised methods.

May the Christian Socialist grow ever stronger and be a material weapon in the aid of the emancipation of wage slavery, is the wish of yours for the great cause.

DR. JOHN GREENBERG.



BEBEL AT WORK

HERR AUGUST BEBEL

The best known Socialist of this generation, and probably the most influential since Marx, August Bebel, died recently at Zurich. For many years he was leader of the Socialist forces in the German parliament and also the most prominent figure at the German National and the International Socialist Congresses.

A quiet, saintly appearing man, urging his argument with the pleading solemnity of a religious evangelist, yet clear cut and firm as chilled steel, he has been the great unifying personality in German Socialism and the terror of imperialism and capitalism. Always suffering more or less from ill health, and sometimes from imprisonment by the German Government, nevertheless he worked very hard preparing speeches, travelling, speaking and organizing, preparing bills for parliament, carrying the burdens of party congresses and parliamentary activities, and writing books. Probably his greatest book — a magnificent memorial of him — which has already passed through fifty editions is "Woman Under Socialism."

It has been hoped that Herr Bebel might be persuaded to make a lecture tour of America, but his age, his imperfect health and his fear of seasickness caused him to decline with many regrets the invitation of the American committee. On this account but few of the American comrades have been privileged to see and hear this "Grand Old Man" of Modern Socialism. At the Stuttgart International Socialist Congress in 1907 I had the honor of serving with Bebel and many other distinguished European Socialists on the committee on Militarism, sat near him for several days, heard him speak on different occasions and enjoyed difficult conversations with him, his English being almost as meager as my German. He appeared the soul of kindness and courtesy.

One of the most beautiful episodes in the lives of men of prominence in Europe during his generation was the sacred, loving and happy relations that existed between Bebel and his wife who preceded him to the "unknown country" a short while ago. He gave her credit for that essential sympathy, understanding, care, comfort and support without which he could never have done a work so great.

Comrades from all over Europe attended his funeral, 40,000 people viewed his body in its oaken casket, and 20,000 marched in the funeral procession with thousands of Socialist and labor banners flying.

Volumes will be written concerning Bebel and his work. His autobiography, translated into English, has lately come from the Chicago University Press, and we refrain from further comment now. But a glimpse of how Bebel is regarded by the more progressive capitalistic minds of today and of how the fear of Socialism is waning among intelligent people is afforded by an editorial in the Chicago Tribune which is herewith presented:

Whatever the world may think of the late August Bebel's political theories, even his bitterest enemies in Germany admit that his life was wholly devoted to the cause of his fellowman. Beginning life in the direst poverty, he continuel almost in that state to the time of his death. The story of his struggles as told by him in his memoirs, recently published, is one of continual battling for an existence in order that he might help his fellow workmen to a union whereby they could combat the oppressing powers.

Not only had he to fight the latter but he had to withstand attacks from fellow laborers, for, as usual, he was suspected of political treason to the socialist-labor cause. The factions and subfactions of the Social Democrats and the social-labor party warred continually, undoing the work of Bebel and his friends as soon as it was finished, and it was only when Bismarck's decline began that the Socialists finally got together on something like a general platform. Bismarck and Bebel, of course, clashed continually when the former was in Parliament, and there is not on record any proof that the iron chancellor ever gave his opponent credit of honesty of purpose. The people's advocate was always beset by the other's spies and was the object of almost constant mendacity on the part of the inspired—"reptile"—press of the government.

So poverty stricken was Bebel while in Parliament that he had to work at his tradé during the recesses. He was cast into prison several times, but continued to work even in his cell. In fact, much of his voluminous writing was done in prison. He wrote tracts and treatises on labor, the franchise, and the various phases of German politics as they appeared. He wrote on the condition of women. He translated any book in any language the publication of which in German he thought would help his fellowman. He kept constantly in touch with leaders in other countries, he spoke at meetings, many of which were broken up by police agents or the soldiery.

During most of his life he was in ill health, but he worked at his trade whenever he was not boycotted or in prison. He feared nothing but the misunderstanding of his friends, and he shook his fist undaunted in the face of the man before whom kings stood in respect. He was rewarded by seeing the greater part of his working fellow countrymen united solidly under the banner he had carried so bravely for so long a time.

AUGUST BEBEL

From the September International Socialist Review

In the autobiography of August Bebel he says: "It is my personal conviction that even the most remarkable and influential men are often more the thing driven than the driving power. Man can do little more than help into being that which in a given state of society is pressing onward to the realization and recognition which are essentially its due. This being my belief, I have been saved from regarding my own activities as anything more than those of a willing helper at a birth, of whose origin he is entirely innocent."

This fundamental Bebel not only held as truth in theory, but he lived by it in action during more than fifty years of fighting—fighting marked by bitter poverty and the crown of distinguished leadership, by years of self-sacrifice, suffering and imprisonment, and also by the love and admiration accorded in full measure by tens of millions of the world's working people. The international Socialist movement has produced at least its quota of selfish careerists and conceited prigs. When it produces a MAN, a real one, whose life is great with service to his class and to civilization, Socialists yield to none in giving praise. Bebel has said how little the individual can do. Looking at his labors with a calmness which time and distance permit, it is for us now to testify how much as an individual he did.

The international movement has produced during sixty-five years only three men whose services compare with those of August Bebel—Marx, Engels and Liebknecht. These four worked in pairs, Marx and Engels as secluded scholars in London, doing work without which later progress would have been unthinkable; Liebknecht and Bebel accepting fully the intellectual heritage of their predecessors, organized and led the movement which the scholarship of Marx and Engels had proven to be necessary to the emancipation of the working class.

"In My Life," Bebel has given us a life story comparable in fascinating interest to those of Benjamin Franklin and Rousseau. It should serve as a text-book of personal conduct to every one engaged in the service of the working class movement. In every chapter one constantly turns back to re-read this simple story of what has been perhaps the most useful human life of the last half century.

His mother was the daughter of a baker and peasant farmer; his father was a poverty-stricken soldier in the Prussian Army.

"For years my highest ambition was just once to get my fill of bread and butter," said Bebel.

The father finally died of consumption, leaving his family in utter poverty. His mother then married his father's brother in order to have the children provided with food. There followed two years of parental cruelty and then his stepfather died. His mother became a seamstress, "earning not enough to live on, yet too much to die on." She, too, finally contracted consumption and, at the age of eight, August went to work earning pitiable wages as a kitchen scullion. When he was thirteen his mother died.

Here is a typical story from the working class. Childhood and youth aches in every joint from poverty and all the miseries that poverty alone can bring.

In 1867, when Bebel first took his place in the Reichstag, he and his colleagues assumed a position which served as a precedent to German Socialism unto the day of the Revolution. In those early times there existed a difference of opinion between Bebel and Liebknecht regarding this matter. Bebel says:

"To take part in its Assembly otherwise than by protest and absolute negation, was in his (Liebknecht's) eyes a betrayal of the revolutionary ideal. No truckling, therefore, no compromise and arrangement; no attempts to influence legislation in our favor."

"I did not share this conception of the revolutionary ideal. I was for protest and denial whenever they were necessary."

So the question in that heroic time was not, "Shall we compromise with other parties or not?" but, "Shall we remain absolutely silent or rise from our seats and fight them?"

Liebknecht then believed that there would soon be a civil war, hence political action could be nothing more than protest. After 1870 and the Empire, he came over to Bebel's view.

Harmless politicians are not sent to jail by the powers that be. Bebel was working at his bench in December, 1870, when he was arrested and imprisoned on the charge of high treason. Again, and again, did he make the acquaintance of the jailer—now for three months, again for two years. But the time thus spent was not lost. He utilized this time for studies both wide and profound, laying the foundation for his great work on "Woman" and other writings.

CAN NOT COME BACK

Boys and Girls Quit School to Slave for Living in Ignorance

The following editorial, clipped from the Chicago Tribune, forcibly emphasizes the need of public provision to keep young people in school. Socialists demand state provision for the full education and care of children and youth:

Dooming A Million

When the schools of the country opened their doors the other morning to receive the children's army there were 1,000,000 boys and girls missing. They failed to answer the call of the school bell at 8:30 because they had answered the call of the factory whistle at 7.

One million children under 16, who should have been in school when the bell rang, have been swallowed up by industry. According to Owen R. Lovejoy, secretary of the national child labor committee, nearly all these 1,000,000 boys and girls are doomed to a life of poverty, wretchedness, or crime. All the girls and nearly nine-tenths of the boys under 16 who go to work, Mr. Lovejoy asserts, and cites statistics to prove his assertion; are entering low wage industries. Their lack of education combined with tender constitutions such as they must have at so young a period, makes them fit for "blind alley" occupations only. They grow up into manhood without trades and with poor physical health.

Much has been said about the deficiency of our school system. Nothing, however, condemns it so strongly as the 1,000,000 handicapped boys and girls who are allowed to drift into occupations, to drift into life, alone and unaided, with a miserable education and no advice.

In the face of these 1,000,000 children what argument can prevail against the insistent call for vocational training and vocational guidance in public schools? The schools of the country must extend their influence and activity so as to give children not merely a book education but also practical help in determining on the vocation they are to follow, or else stand condemned as backward and inefficient.

THE DECISION REACHED

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A decisive majority of those who wrote about the kind of paper preferred for the coming year stated their desire for the twice-a-month (semi-monthly) issue at $1.00 per year rather than a larger monthly or a cheaper paper. We have carefully considered the matter from every angle and have decided to publish the semi-monthly 8 page form at $1.00 per year. We will furnish not less than 8 pages of the present size, and will present a 16-page form as often as possible without financial loss. The next issue will be 16 pages.

The following list of prices has been agreed upon by our managers for the twice-a-month **Christian Socialist:**

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WHY IT CAN BE DONE

To account for the above rates we must take the reader into our confidence and explain the difference in prices for those who take only one subscription and those who take four or more. There are two big reasons for it:

First, the cost of producing a paper may be divided clearly into two parts, the office expenses and the publishing expenses. The office expenses include rent, editors, business manager, stenographers, list-makers, filers, etc. On a paper of relatively small circulation this is naturally the largest expense, and must be met by the first edition going to the regular subscribers. The publishing expenses include typesetting, proofreading, making up forms, paper, press work, folding, cutting, setting and correcting mailing list, work of mailing and postage. All of these expenses must be met for the first or regular edition, along with the office expenses.

But for the **extra papers** above the regular edition—bundle orders, short term subs, etc.—the editorial and other office work being already done, the type being already set, the proofs already read and the forms already made up, there remains but the expenses of paper, press work, mailing and postage. This is why we can sell bundle orders and trial subs cheaper than the regular edition, which must bear the expense of all work from the beginning. Therefore, we can better afford to sell four subs for $2.00 than one sub for $1.00. **The larger the circulation the cheaper the average cost of publication.**

Second, the comrade who works for the paper and thus helps increase its circulation, its influence for the cause and its financial stability deserves to get something for his labor. If he collects four dollars for four yearly subs he is entitled to half of it for his work. If he prefers to give the subscribers in his club the benefit of the half rate, it is at his own expense of labor, and he deserves great credit for it. Thus he only gets the financial benefit of the half rate on his own paper—but we get the four new subs and the paper's influence is thus widened and its support strengthened.

For these reasons we regard with honor the club getters as the main support of the Christian Socialist. Without them we could do nothing.

SPECIAL OFFER TILL CLOSE OF YEAR

Take Advantage of This At Once or the Chance Will be Gone

In order to encourage our comrades and fellow-workers to do great and noble things for the cause at once, we offer **THE CHRISTIAN SOCIALIST FREE TILL THE END OF THIS YEAR** to all new **annual** subscribers, whether singly at $1.00 or in clubs of four or more at 50c each. **FOUR FINE NUMBERS FREE,** beginning Nov. 1, for all new **annual** subs sent in. That is, all new **annual** subs sent in before Jan. 1, 1914, will be good for the paper from Nov. 1, 1913, to Jan. 1, 1915.

This offer does not apply to any short term subs, only to **yearlies,** singly or in clubs.

Comrade, get busy now.

THE BEST THING OUT.

The very special price offered for clubs of 25 or more subs for six months (20c each) and for clubs of 50 or more subs for three months (10c each), which in each case is below the average cost of production (but not below the **special** cost for extras as explained above), is for the purpose of enabling our loyal and earnest comrades to do missionary work for Socialism on a large scale.

Every preacher, teacher, church member and wide-a-wake citizen of your town should have one of these short-term subs sent to him. Send it to them for six months if you can—but send it to them for three months anyway, and then hit them with another short term sub later.

Get your comrades to help you raise the money and to make up the list—AND SALT YOUR TOWN GOOD RIGHT AWAY.

GREAT PAPER NEXT ISSUE

Contents of First Number Under New Plan

Read This List and Get Busy

Being compelled to use this issue so largely for closing the old epoch and for announcements concerning the new, and because the hot weather of early September is yet upon us, we have thought best to begin the new regime with an excellent 16-page paper under date of Nov. 1, which will be mailed early in October. After Nov. 1, the issue will be twice-a-month. We can not give a 16-page paper twice a month regularly at the prices quoted until a much larger subscription list is obtained, which we hope for; but each number hereafter will be "worth its weight in gold," whether containing 8 or 16 pages.

The next issue will contain:

1. **"The Life Worth Living,"** a dramatic romance by William Holmes. This story won the first prize of $25.00 in our recent prize story contest, and we have dozens of other excellent stories to present in future numbers.

2. **"The Roman Catholic Church and Socialism,"** a valuable and interesting article by Rev. Edgar F. Blanchard.

3. **"The Charity of Dives,"** a keen and terrible modern application of an ancient parable, by Charles G. Girelius.

4. **"The Josephus Puzzle of the Ages,"** by C. Stewart Barnes. A sensational revelation of the hidden history of Jesus and His early followers in the work of the great imperialistic Hebrew historian. Startling and suggestive.

5. **Prof. Albion W. Small's Reply to the Christian Socialist's Extensive Review and Criticism of His Great Book, "Between Eras," and Our Final Remarks in Response.**

All the above and many other shorter but no less interesting items will make the November 1 issue one of our most interesting and valuable numbers.

Get as many new subs as you can, both yearlies and short termers, and send them in time for this next splendid number. It will be a good sample of what you may expect hereafter.

1914 CAMPAIGN BEGUN

The Socialist movement grows according to the amount of propaganda work done. The CHRISTIAN SOCIALIST is acknowledged to be ONE OF THE VERY BEST propaganda papers—many say it is THE BEST. And we will give you the best paper from now on that we ever presented. Some of the ablest and most prominent Socialist propaganda writers have already promised articles. BUT WE CAN DO NOTHING WITHOUT YOU. The noble army of comrades who circulate the CHRISTIAN SOCIALIST are the ones whose labor benefits the cause most. GET ON THE FIRING LINE. Do not shirk this important work upon others. IT IS YOUR WORK. May God bless you while you try to do your very best.

The campaign of 1914 has begun. Get into the battle by sending a list of subs before our next issue. SEND FOUR AT LEAST and get the 50c rate and four free numbers.

HOT SHOT—FIRE AWAY

Get your comrades to help you raise $5.00 to send the CHRISTIAN SOCIALIST to TWENTY-FIVE preachers, teachers and other hopeful people of your town for SIX MONTHS. Or raise the $5.00 to send the paper for THREE MONTHS—six heavy shots each—to FIFTY PICKED PEOPLE. This is missionary work worth while. CAPTURE THE PREACHERS, TEACHERS AND OTHER THINKING PEOPLE FOR SOCIALISM. The CHRISTIAN SOCIALIST will do it if you use it for ammunition. Fire away now, for THE BIG CAMPAIGN IS STARTED.

POWERFUL DYNAMITE

Your Editorial Review of Prof. Small's new book is a masterly production, and a million copies should be circulated.—Charles Bonsall.

While they last, extra copies of the Small Special may be had for 2 cents per copy in small bundles. 100 copies for $1.00.

EXPELLED AGAIN

Editor Carr Fired from the Party Once More

It was for taking sides with Mother Jones, Miss Flaherty and the now deceased comrades, James H. Brower and Thos. J. Morgan, in their brave fight against the immoralities and financial mismanagement of J. Mahlon Barnes in the national office of the Socialist Party, and for defending old Mother Jones against the infamous slanders of the Barnes National Executive Committee and the servile "investigating" committee, which shamefully whitewashed Barnes and attempted to brand the noblest heroine of the Socialist movement with the false and hypocritical charge of blackmail, that the editor of the Christian Socialist was first expelled from the party by as corrupt and unfair methods as ever disgraced a mock trial to punish a just man and save a villian and his pals.

But no sooner was Editor Carr expelled for exposing this corruption than Barnes, encouraged by the action of the three committees in his defense, so flagrantly added to his offenses that even his own N. E. C. did not dare retain him in office, but removed him after a trial that left no possible chance to deny his guilt.

Afterwards this old N. E. C., by a trick on the National Convention, foisted Barnes upon the party again as Campaign Manager—in face of Jean Keep's affidavit and personal testimony, **that Barnes had promised that if she would remain quiet he would be able to fix both him and her financially during the campaign!** But the disgusted comrades would not send much money to the discredited campaign manager, and the financial stress of the National office today, with its large debt which would require two years to pay without a special assessment, as the Party Builder reports, and with a decrease of 50,000 members within a year, shows how "ably" the campaign was managed! Doubtless the outlaw methods used in behalf of Barnes by which the notorious old N. E. C. defeated the Branon referendum also had much to do with the decrease in party membership.

And the Party, beginning to realize somewhat the character of the men who were misleading it, has since had a general housecleaning, changing both officials and official methods in most instances.

Carr Fully Vindicated

So completely have events justified Editor Carr's actions in helping to expose and banish the old regime, that many who were formerly against him have turned in his favor. And, after overtures from some who had been opposed to him, and on the urgent request of friends in the party, he consented to sign an application for party membership which was forwarded to him while he was sick in Florida last winter. Upon receipt of his application, **the Sixth Ward Branch unanimously recommended him for membership, the County Executive Committee unanimously endorsed the recommendation, and the County Delegate Committee, by a vote of nearly two to one, admitted him to membership again.** It was notable that the vote of the American and Scandinavian delegates was almost unanimously in favor of admission, while the foreign delegates generally voted against him, not— judging from their speeches—on the merits of the case, but because he is a preacher. Their vote was evidently against God, rather than against Carr.

This result was obtained without Comrade Carr making any effort in the matter.

New Charges Untried

Afterwards certain fanatical men started a referendum to repeal the action of the delegate body in admitting Carr. **They did not dare press their referendum on the question of whether events had justified the action for which Carr had been expelled; but they raised new and false issues on which Carr has had no trial.** They charged that Carr had "violated party discipline"; but in what particular they were unable to show. It certainly is not a violation of discipline to expose corruption. —That he had "conspired against the party," —a charge so unfounded and inconsistent as to appear ridiculous; for certainly it is not "conspiracy" to condemn openly the offenses that all well-informed party members now realize the Barnes gang was guilty of.—That he had accused the late Paul Singer of Germany of advising ill-paid female clerks to get "a friend." **This lie was used with tremendous effect to mislead the Germans and other Comrades from Europe, and Comrade Carr had no chance to reach them with the truth. Paul Singer's name has never been mentioned in the Christian Socialist until now, except in terms of praise. And the editor of the Christian Socialist had never heard until this lie was sprung by these misguided comrades that Paul Singer ever had been accused of such a crime. Instead of Comrade Carr having attempted to tarnish the name of Singer, thousands of Comrades in America have heard for the first time in this insane attack on Comrade Carr that Singer's name had ever been so blackened. In order to defame Carr these fanatical comrades were willing to spread among thousands of people who never before had heard of it the foul charge against their dead fellow countryman and fellow Socialist, Singer!**

The Truth About It

Comrade Rev. Paul Burgess wrote a series of interesting articles for the **Christian Socialist,** while he was sojourning in Germany, upon various phases of the German Socialist movement. These articles dealt in such an instructive and delightful manner with the character and achievements of the movement in Germany that they attracted much attention, and several of them were reprinted by other Socialist papers, including the New York Daily Call. In the last of these articles Comrade Burgess discussed what he regarded as weaknesses or defects in the German Socialist movement, condemning among other things certain loose ideas about sex relations held by some, and said that it was reported that a prominent Socialist merchant, when asked for an increase of wages by a girl clerk, had advised her to "find a friend" to help support her.

As Rev. Burgess' articles were generally so clearly written, so well expressed, so interesting and so valuable, it is possible that this particular article was not read by Editor Carr until it appeared in print, he being in Florida at the time it appeared. This point we are unable to decide. And, to clear the issue, it will be assumed that he did read the article and permitted the sentence in question to escape the blue pencil. Even so, he should not be expelled for permitting a statement by a student of conditions to appear in the paper; **especially without trial, and more especially in the face of the deliberate lie that the Christian Socialist charged Paul Singer with this crime.** We have no idea to whom Burgess referred.

It is but fair to Comrade Burgess to state that until these lines reach his eyes he will not have had the slighest idea that the editor of this paper, or any one else, was being criticized or persecuted, much less expelled from the party without trial, on account of anything he ever wrote. We have not mentioned the matter to him because we did not blame him, we did not wish to attempt to hide behind him, **and we did not propose to yield an inch to the free love fanatics WHO CONDEMN US FOR CONDEMNING IMMORALITY, not because we have misrepresented anyone.** We shall not advise with them concerning what we print in this paper. By false charges, which we had no opportunity to refute, they have scored another point against us, but their advantage will be of short duration.

Dumb Dogs

Comrade Carr refused to have any part in the matter of whether he should be retained in the party or expelled again. He took the ground that if the Chicago Comrades, **in view of the events that have fully justified his former course,** were willing to expell him again, it was up to them to do as they pleased. **And that if the men w[illegible] knew he should be restored were afraid t[illegible] so and strive for it, the case might go by default.** It appears that there are many "dumb dogs that can not bark" who are not in the pulpits of churches.

The Sixth Ward, through Comrade Moyer, made effort to get the truth before the party; but the channels of information leading to the rank and file were so clogged that the members could not be reached. Thus the case from our side was allowed to go largely by default and only a small per cent of the American comrades voted. They seemed to think there was no danger of the action of the delegate body in admitting Comrade Carr being repealed by the referendum, whereas the large foreign vote against Comrade Carr shows that considerable work was done by the opposition.

HOW THE VOTE STOOD

The vote upon the referendum to sustain the action of the Delegate Body in admitting Carr initiated by the North Side German Branch, presents interesting features and suggests important matters for consideration.

The regular ward organizations, comprised chiefly of Engilsh speaking people, voted as follows:

Ward	Yes	No
1	20	0
2	12	1
3	9	6
4	0	5
5	11	1
6	15	1
7	6	21
8	11	0
9	10	0
12	0	5
13	2	17
14	10	0
15-16	28	14
18	14	5
21	13	17
24	5	18
25	16	0
27	4	19
29	13	3
31	1	8
32	10	0
33	4	0
34	3	8
Berwin	10	0
May-Mel	13	0
Northfield	2	2
Oak Park	12	1
Thornton	26	0
Cicero	1	7
At large	1	0
Total	288	159

The above shows a small vote resulting from lack of agitation among the English branches, but gives a majority of nearly two to one favorable to Carr's admission, in spite of the misrepresentations spread concerning him and the fanatical anti-religious prejudices of some of them.

Scandinavian Branches

Branch	Yes	No
Women's	5	0
8th Ward	7	1
No. 1	15	0
Pulman	1	3
Total	28	4

A small vote among the Scandinavians also, but decidedly favorable to Carr. It seems that they, like the English comrades, did not agitate much because they did not think there was danger of the action of the Delegate Body being repealed. But the vote of the foreign branches in general shows the prejudice they feel against a preacher in the movement, and also the effect of the bitter misrepresentation which reached them. If these comrades had not been deceived, if the truth could have reached them, most of them would doubtless have voted differently.

Nine German branches reported show only three votes for Carr and 200 against him. Four Hungarian branches show not a single vote for and 84 against. Five Bohemian branches report only three for and 68 against. Four Italian branches report only five for and 58 against. While six Slovak branches report only 11 votes for and 190 against.

"Aw, Wat's De Use?"

The total vote reported from foreign branches (except the Scandinavian) was only 22 for and 600 against.

Altogether the total vote was 338 for and 763 against.

SOME PERTINENT QUESTIONS

Does any sane person believe that these foreign comrades who know nothing about Comrade Carr personally, never heard him speak, and never read his writings, are as good judges of his fitness for party membership as the English comrades who are more or less acquainted with him?

If the foreign comrades are to have their separate race organizations, as seems necessary, ought they also to have a vote on who shall belong to the English branches?

And, finally, of what possible use is a referendum, except to promote injustice and permit clique rule, unless both sides can have free access to all the voting members in their various languages?

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EDITOR
Rev. Edward Ellis Carr, Ph. D.

CONTRIBUTING EDITORS
Rev. W. D. P. Bliss, D. D.....New York City
Rev. Wm. A. Prosser.....Pittsburgh
Rev Eliot White.....Mahwah, N. J.
Rev. J. Stitt Wilson.....Berkeley, Cal.
Harvey P. Moyer.....Chicago
George H. Strobell.....Newark
Oscar F. Donaldson.....Webster City, Iowa
Wm. A. Ward.....St. Louis
Rev. Geo. Willis Cooke.....Boston
Mrs. Kathryn Spiers.....Richmond, Va.
Mrs. Ella Carr.....Chicago

NOT HIGH BUT LONG

The Christian Socialist has not "flown so high" as some other Socialist papers, but it has flown longer than most of them, almost ten years, and it is not yet near the end of its course. Therefore "cheer-up" — and also send in a list of subscribers. **Get one new one, anyway, today.**

A NEW ERA

We are compelled to use this issue mainly for announcements of the coming year's work and to clear the decks of old rubbish in preparation for the new and better plans.

Gladly would we have ignored the matter of Comrade Carr's unjust and foolish expulsion, which will do some temporary harm. But we must be perfectly frank with our readers; we would not misrepresent either ourselves or the Socialist party—much less the Socialist Cause; and our great battle for the cause and party, which was won largely at our loss, bespeaks for us the confidence, gratitude and support of every honest Socialist. Besides, had we not reported this latest outrage, the enemies of what we stand for would have characterized our silence as cowardly, or as hypocritical for the purpose of concealing the facts.

It may hopefully be said, however, that this is probably the last echo of the old battle whose evil effects are already passing away.

The changes that have taken place in the national office, whose clean, careful and hopeful personnel and methods are now inspiring confidence throughout the nation, have justified a thousand times all the trouble; and our worst enemies must admit that we helped mightily to bring about—if we did not chiefly cause—the praiseworthy changes that have taken place.

Therefore, though deeply battle-scarred, we hail the new era opening before the Socialist party, and also before the **Christian Socialist**, and enter the new campaign with joy and hope.

And we ask you to join us in loyal work and generous sacrifice to make this paper a more efficient and far-reaching servant of Socialism than ever before.

JOIN THE PARTY

Every one who is truly a Socialist ought to join the Socialist party. Get in and help work. If it is not exactly what you think it ought to be, get in and help make it right; for, through the referendum, the rank and file can make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," like yourself, who come into the party the better it will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one. If you do not know how to start a local, write for information to the National Office of the Socialist Party, 111 North Market Street, Chicago, Ill.

WHAT HE COULD DO

When Rev. E. E. Carr was first expelled from the Socialist party certain anti-religious comrades said: "He will soon be lecturing for capitalists and Roman Catholics against Socialism for $50 or $100 per night."

That was two years ago, but Comrade Carr is still "doing business at the same old stand" in the same earnest way—at the same low wages—making rousing Socialist speeches, writing impressive Socialist articles, and voting the Socialist ticket every chance he gets. He remains firm as a rock in spite of what misinformed comrades do to him, realizing the sober truth of that very ancient and rather grewsome jest: **"Socialism would be all right if it weren't for the Socialists"—just as Christianity would be all right, if it weren't for the Christians!**

Since his first expulsion long letters of sympathy and congratulation have come from several well-known anti-Socialist priests and lecturers, warning him of the continued mistreatment by the "comrades" and urging him to turn from Socialism and work against it.

And, say, comrades, wouldn't there be rejoicing in the capitalist and Roman camps if the founder of the Christian Socialist Fellowship, the founder and long-time editor of the **Christian Socialist**, and the author of those startling convincing articles on the Bible and Socialism were to turn and lift his far-reaching voice against the Socialist movement! And wouldn't there be "honors," emoluments and large audiences for him!

Yes! and the shame and ill-fame of Judas at the end!

Don't worry. Comrade Carr will stand for the truth that shall make men free, **without regard to consequences**, until he falls into the restful arms of death. And the Socialist movement will build a monument to him by and by on account of the very things for which he is now condemned.

You may help right now to build the monument that will please him most and do the most to hasten Socialism by working to increase the circulation of the **Christian Socialist.**

WHAT I WILL DO

Let no comrade, friend or foe, think that the foolish action taken by the foreign comrades who originated and carried the referendum to expel me from the party again will cause me to falter for a moment in my loyalty to or labor for the cause of Socialism. The slanders and persecutions I have suffered during the last three years have almost killed me and have greatly impaired my health; but "courage is a matter of getting used to it," and I am going to keep right on doing my best by voice and pen to win men and women to the cause of Socialism and the Socialist Party.

Socialism is right, and it is the one big hope of the world, no matter how many mistakes Socialists make. I may fall in the battle, but I will never betray the cause and never desert nor surrender.—E. E. Carr.

WHAT WILL YOU DO?

The events of the last few years, in the Party, in the nation, and in the world at large, reveal more clearly than ever the need of the **Christian Socialist** as an educational force.

The Party is emerging from the darkness, pain and loss of the most unfortunate episode in its history. It is becoming wiser, cleaner and more powerful politically.

The Christian people of America, through the agitation of the **Christian Socialist**, the brave utterances from many pulipts, and the organization of denominational Brotherhoods of Social Service, are being awakened more rapidly than ever to the necessity of Social Change. The battle lines in Church and State are now marked by the livest social questions, and if the Christian people can be won to Socialism the great revolution will come peaceably and soon.

If the Church people are not won to Socialism, if by atheistic and free-love tactics on the part of Socialists the Christian people are driven to take sides against Socialism, then there can be no rational hope of a speedy or peaceful revolution.

The Church vote holds the balance of power in elections, the Church members would hold the balance of power in war, and religious enthusiasts make the most effective soldiers in the world, therefore, to save this nation and other nations from the most awful bloodshed mankind ever suffered, with all its consequent horror, grief, loss and degeneracy, we must convert the religious people to Socialism soon.

ARE YOU WITH US? Will you support this paper by getting all the subs you can and by giving all you can? It is the most effective and most needed propaganda organ in America today. **"Don't give up the ship."** But fight and work and sacrifice more than ever to sustain this paper and help it win this nation to real Socialism.

Will you help us? Sending new subs is the best way; but if you can't send subs, send money. A library, a college, a church, or a lodge receives support from millions. If those who believe in the mission of this paper will only work hard, or give what they can, its glorious mission will be rapidly accomplished.

TO COMRADES AT LARGE

The fact that the old N. E. C. was forced to remove Barnes from the national secretaryship of the party after his trail proves to every candid mind that Comrade Carr was right in his fight for decency in the national office. And while many have helped, it was his fearless, persistent fight against all odds and without regard to consequences that did the most to cause the general clean up in the personnel and methods of the national office, for which every honest comrade should be extremely grateful.

The supporters of the old regime have acknowledged the chief responsibility of comrade Carr in this matter by concentrating their persecution upon him. Forced by the party to relinquish their power, they naturally heap their hate upon the one whom they blame most for exposing them. But should the party in general, which has been cleansed from the disgrace and bad methods of the Barnes regime, put the ban upon the very man who helped most to cause the hopeful changes?

Comrades in all the branches throughout the country should stand by Comrade Carr and not allow him to be discriminated against as to lecture dates. Hear him and judge of his ability and worthiness.

And for the same reason, all comrades who love decency, honest management and fair play should stand by the **Christian Socialist**, whose far-reaching voice gave the forces of justice the hearing needed in the great effort for improvement in party management. Fight for this paper and get all the subs you can. It has proved its worth to the party beyond possible question. Prove your appreciation.

THE PARTY'S GREATEST NEED

Splits occur in revolutionary parties from various causes, but chiefly from lack of patience and fairness in the management of factional contests by the national and state officials and from unfair conduct of referendums by officials or the lazy neglect of party members who do not take the trouble to vote in referendums.

In order to keep the present Socialist party intact and to enable it to go forward with its important work of propaganda and political organization, the comrades will have to learn how to conduct referendums impartially in county, state and nation, so that a full hearing and a square deal may be had for both sides.

The peculiar fluctuations in the number of dues-paying members of the Socialist party during the last two years afforded striking illustrations of the truth of this argument and a solemn warning to those who manage future referendums.

The following diagram shows how the dues-paying membership of the party has climbed and dropped.

For years the membership had been steadily gaining, later very rapidly, until in April

and May of 1912 the highest point was reached—upwards of 130,000. Then during the summer in the midst of the campaign, the

Approximate Rise and Fall of Party Membership

membership suddenly dropped many thousand, embarrassing the national office financially besides, even while the earnest work that rolled up a vote more than twice as large as we ever polled before was being done by the comrades in the various States. Also the usually large free will offerings to the national campaign failed to arrive, and the national office was still further handicapped. Then for a few weeks immediately preceding the election of 1912 the membership increased again, but not nearly up to the former point. And after the election—a thing unprecedented—the membership fell off tens of thousands more, and has only lately began slowly to climb again. The difference between the high water mark of the spring of 1912 and the low water mark of the summer of 1913 was approximately 60,000, a drop of nearly one-half; nearer one-half than one-third!

If one looks with open eyes to find the causes of these two dreadful and significant slumps in party membership, he will have but little difficulty in seeing what caused them.

The first terrible slump (during the summer of 1912) was undoubtedly caused by the foisting of Barnes upon the party as campaign manager after he had been removed from the national secretaryship for gross immorality and mismanagement, and by the treasonable, illegal, unfair and wicked manner in which the old N. E. C. held up, misrepresented and mismanaged the Branon referendum, illegally refusing to put the other two similar referendums to party vote. **This flagrant malfeasance of the N. E. C. caused a loss of more party members than voted on that referendum on both sides.**

After this crime was committed and to some extent forgotten in the heat of the presidential campaign, the party membership rose hopefully once more until the election was over and the magnificent vote was polled. The money refused the national office by the disgusted comrades was evidently spent effectively in the various State campaigns.

But after the election the Barnes supporters, including certain members of the old N. E. C. as leaders, sprung the referendum to expell Haywood from the N. E. C., and the one-sided manner in which that referendum was discussed and conducted so disgusted the party members that they withdrew by tens of thousands. **That referendum also caused a loss of more dues-paying members than voted on both sides of the question**—not because the referendum was held, but because it was discussed and conducted in a manner so unfair.

No doubt the taking from the rank and file of the power to initiate referendums—a most undemocratic, unsocialistic act—had much to do with the general slump of more than 50,000 members in a single year.

Of course we may be mistaken in our opinion concerning the cause of these two tremendous and disheartening slumps, but we advise all the comrades of all factions who really love the party and the cause, whether they be "red," "yellow," or only "'alf and 'alf," to carefully consider the facts and arguments here presented.

Certain it is that the most important internal problem of the Socialist party is to find out how to restore democratic power to the membership in general and how to conduct referendums with full and equal fairness toward both sides; for unless the Socialist party can manage itself justly and wisely it can never safely be trusted with the management of cities, states and the nation.

Let us hope that under the new regime no such wrongful and injurious mistakes will ever be made.

WHAT TO DO AND HOW TO DO IT

Colorado Springs, Colo., Sept. 10, 1913.

Dear Comrades: I enclose list of 55 yearly subs, consisting of 43 ministers, five comrades and seven public reading rooms.

The comrades "chipped in" liberally and are well pleased with the move. Think it will prove the biggest "boost" for Socialism that has ever been "pulled off" in this community.

Every comrade in the United States should see to it that the "Christian Socialist" comes regularly to every preacher in his community.

It is just as easy for ministers to "boost" for Socialism as it is to "knock," and so long as they are ignorant on the subject they will continue to "knock."

I should advise comrades everywhere to start sub lists for the preachers and "chip in" on the fund to the extent they are able. Many ministers are hungering for the truth, and if we do our little part we shall soon have thousands of them preaching Socialism from their pulpits. Let us not overlook any field that is ripe for the sickle.

"Lippincott's" "hit the nail on the head" thus: "Ministers would meet with more success if they knew as much about this world as they think they know about the next." The "Christian Socialist" will teach them the vital things they ought to know about "this world."

Yours for social justice,
FRANK D. WARREN.

Any real Socialist with a little genuine ginger in him (or her) can get the other comrades to "chip in" and help send the **Christian Socialist** one year to every preacher in his community.

The teachers need it also.

Comrades, do not neglect your community.

GAINS IN FINLAND

The national office of the Socialist party has received cablegrams stating that the Finnish Socialists gained four new members of the Parliament in the recent elections, making 90 in all.

THE GREAT DROUGHT

Kansas, Nebraska, Missouri and Oklahoma; queenly provinces of our Great Western Plains, have been suffering from a long and terrible drought which caused much misery, sickness, death and poverty. It will require years to recuperate the general loss, and much of it is of a nature that can never be repaired. Blasted hopes, broken health and new made graves can not be "paid off" like a money debt and turned to advantage in this brief life.

But the Comrades of this stricken region should not miss the opportunity of contrasting the advantages of Socialism against the disadvantages of capitalism even with reference to the drought.

The individualistic method of farming makes it impossible for the people to protect themselves against drought; but under Socialism the state would be able, by many deep driven wells and sufficient tanks, and by large reservoir and irrigation plants, to store the water which wastes and ravages in floods and use it for the crops in time of drought. The fact is that almost any state, especially the Western states, could increase their crop yield from 30 to 100 per cent if there was a suitable irrigation system. But the government must do this vast work. Individual farmers are helpless.

And if in spite of all that could be done by man, nature refused her benevolent showers until the stored-up supply was exhausted, government water trains would speed with life-giving fluid for men and beasts, affording ample relief.

And under real Socailism the financial losses would not fall upon the individuals nor the blistered provinces, but upon the whole nation. Thus no poverty would afflict those who through no fault of theirs was forced to struggle against nature's unrelenting denial of needful rain.

Under Socialism relief would be systematic, speedy, sufficient, and the frightful specter of want would be laid forever. Every farmer should be a Socialist.

Comparatively few are wise enough to realize the vast importance of the **Christian Socialist** in the American movement. "Get wise" and work for new subscribers. Your time could not be so well spent for the cause of Socialism in any other way.

"A VOICE FROM ABOVE"

I called on Comrade Burnham (an oculist of Norwick, Conn), the other day. He is a Socialist of 3 years, a member of Local Norwich, and he said: "The place where we hold open air meetings is in this court under my window. The other night, while the speaker was talking to about 200 people, a man who had a reputation for breaking up Socialist meetings appeared on the scene, and as I leaned my head out of the window directly over the audience I heard him say, "A man cannot be a good Socialist and be a Christian." I immediately replied, very loud and clear, "You are a liar." And as the voice came from above instead of beneath, the disturber was nonplussed and soon disappeared.

I had a copy of the **Christian Socialist** in my pocket and asked Comrade Burnham if he had ever seen the paper. He said, "I once had a copy of it, and that is where I got my information." I gave him the copy that I had, and, believe me, we have one more friend and supporter. Levi W. Crouch.

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